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GOVERNOR BECKHAM

KENTUCKY'S YOUNG EXECUTIVE
—WHAT HE THINKS WE
OUGHT TO BE THANK-
FUL FOR.

Gov. Beckham's Thanksgiving Proclamation reads like he had just returned from a Methodist revival, and was contemplating going up to the mourner's bench.

He asks the people of Kentucky to "pause on that day and bow down their heads in reverent gratitude to the Giver of gifts, the Author of all good."

He says "we are in a land of peace and plenty, and we are a happy people." Yet in the next sentence he says: "Let the poor not be forgotten."

Now the question arises, if the Author of all good has given us such plenty, and we are such a happy and contented people, why should we have any poor? Is it not strange that an "all-wise and merciful God" should "bestow his beneficence and bounty"

on some of the people in this country, and leave millions of poor to be the recipients of charity at the hands of those who have "prospered greatly?" We hardly think the half-starved miners in many sections of our country, the poorly paid laborers in our cities and on our farms, the men and women who want work, and cannot get it to do, and have not money to buy the commonest necessities for the coming winter, will rush with overflowing religious enthusiasm into the churches to thank an "all-wise and merciful God" for the peace, plenty, prosperity and happiness they are enjoying. Why not call on the inmates of our pauper institutions and prisons to give thanks for the peace, plenty and happiness they are enjoying? There are about 1,600 prisoners in the Frankfort penitentiary, right at the front door of the Governor's mansion. We wonder if they "will pause and bow their heads in reverent gratitude to the Giver of gifts, and the Author of all good?"

What per centage of our people will attend Thanksgiving services? In a word there are from five to a dozen churches, they will club together and all meet in one church, and it will not be crowded and in the cities a few of the silk stocking seal-skin Christians will roll up in their carriages to the splendid churches, to thank God for their peace, plenty, prosperity and happiness, yet with all their plenty and prosperity, their peace and happiness is of the Raselas brand.

The "Giver of all good and perfect gifts" gives no evidence that He cares any more for humanity than for microbes.

This old world is here and on one under the shining sun, or burning stars, knows how it got here. It is full of raw material, and if human beings do not use their mental and physical strength to hew out a living they land in the poorhouse. No human being ever yet received "good and perfect gifts," that some human being did not labor and struggle to get them.

The \$5,000 salary of a Governor might be called a "good and perfect gift," and it is, and he ought also to be thankful for it. But thankful to whom? To the hard-worked, overburdened taxpayers. The "Giver of gifts, and Author of all good" never did, and never will pay the salaries of office holders.

Suppose the President and Governors who issue Thanksgiving proclamations prove their faith by their works, by giving the tax burdened people a rest from paying taxes for a year, and depend entirely upon the "Giver of gifts, and Author of all good" for their salaries.

It might happen that they would have to resign their offices, go out of politics, and seek some more lucrative occupation to earn a livelihood.

Thanksgiving proclamations are a union of church and State, and are antagonistic to our system of government. There is no warrant under American institutions for calling on the people to engage in religious services for any purpose. All religious sects have the right to call their adherents to worship at any time, and every person in the United States has the right to worship when, and in any manner they please, or not to worship at all, to give thanks or not as they choose, and the issuing of Thanksgiving proclamations is an infringement on the religious liberty guaranteed to the people of the American Republic.

JOSEPHINE K. HENRY.
Versailles, Kentucky.

THE BOOK LOVER.

The Book Lover, edited by W. E. Price, at 39-32 East 21st street, New York City, is the best authority on ancient and modern literature ever published in the English language. It is a bi-monthly magazine, and its able, versatile, and interesting articles, culled from the world's field of literature, proclaim the ability and literary taste of Editor Price, and give him a most prominent rank in the magazine world of Europe and America. The Book Lover should be in all public and private libraries, and students and think-

ers will find it a mine of book lore, presented in most attractive form.

The current issue, Holiday number, November and December, is immensely valuable. The first article in it "The Treasures of our National Library" by Rene Bache is alone worth a year's subscription.

A paragraph or two from this article may interest readers of the Blade. It says:

"Many of the books in the Library of Congress were written by crazy people. They are as carefully catalogued as the wisest works. Mr. Stoford says that it is not a function of a great library to discriminate respecting the merits of literary productions, but to take the folly together with the wisdom. Most works of this description are printed in pamphlet form, and a great majority of them are on religious topics. More people go mad on religion than any other one thing."

This opinion of people going crazy on religion is from the Librarian of Congress and he is likely to be posted on vital subjects.

If the readers of the Blade want a literary companion, that will bring them both profit and pleasure they will find it in Editor W. C. Price's Book Lover.

Versailles, Kentucky.

ANOTHER VIRGIN.

From the time of the alleged Christ there have appeared at intervals men who have claimed to be the Messiah—that they have a divine mission. And these claimants are usually so imbued with their divine mission that they entirely lose sight of the necessity for a human mission. But now we are called upon to solve the mighty problem of a claimant for the honors of the holy virgin. A news item says: "A young Donkober woman has dressed herself in white and proclaimed herself the Virgin Mary. Many of the Donkobers believe her story and she may cause trouble." Of course it would be very easy for a woman to "cause trouble" since she brought sin into the world in the beginning, but we may expect serious trouble and plenty of it when a woman is so foolish as to lay claim to the immaculate appendages which belong exclusively to the Virgin Mary. No matter how many male claimants to divinity, there can be but one really and truly Virgin Mary with name blown in the bottle that cannot be duplicated.

The question has frequently been asked "What would Jesus do if he came to America today?" The solution of the question of what Jesus would do is not so difficult as what people would do to him should he appear in our midst, and the same problem is presented by this claimant for the virgin honors.

These Donkobers were colonized in Canada through the efforts of prominent Russians. They claim to represent the non-resistant type of Christian and as a consequence find no place in our rushing scramble for the almighty dollar, on our bloody battle fields or in our slaughter pens of animals and our grinding system of labor. A simple kindly person but it is safe to predict that these Christians of the early type will be suppressed and scattered by the Christians of a later type who exercise the creed that might is right, and the young woman who claims to be the Virgin Mary will be excluded from the mans of the 20th century and compelled to find refuge in a stable just as the alleged mother of God did, and it will be a matter for congratulation if she is not hounded to death for such preposterous claim or committed to an insane asylum to prevent the possibility of gaining adherents.

Persecution would become particularly hostile if the young lady presented a son for recognition, claiming divine and immaculate origin. It was not until about 450 years A. D. that the divine maternity of the Virgin Mary was declared.

If these Donkobers persist for a few hundred years they may succeed in having a church council declare in favor of the virginity and divinity of this woman.

This is the way a Catholic prelate explains it:

The second person of the blessed trinity in his divine nature eternally begotten of the father took to himself from the womb of his virgin mother a human nature of the same substance as hers, and therefore the mother of that divine person Jesus Christ, the god man, is in very truth the mother of God."

Here is incontrovertible evidence and logic that puts Solon on a back seat in the celestial court.

Though the idea of the Christian Saviour and the Virgin was purloined from the pagans, the holy adherents of the present day do not intend to permit any infringements to be made on their patents and the Donkober young woman should be warned in time.

It is strange that a religion founded on suicide and illegitimacy should punish those acts as crimes.

HARRIET M. CLOSZ.
PREACHER USED HIS KNIFE.

Madisonville, Ky., Nov. 15.—The Rev. T. J. Watson, of Benton, serious-ly cut C. A. Cann, a tenant who works on the farm of Watson, near Briensburg. There had been hard feelings between them since last spring, and when they met while Watson was riding over the place the trouble was renewed. Mr. Cann received two bad cuts, one across the face and the other across the shoulder. Watson gave himself up and is out on bond.

WALTER HURT

IS FOR THE WOMAN IN THE CASE
—SAME HERE.

From the specialization and iteration of the Free Thought press one might easily suppose that ignorance and superstition have but one citadel for assault. Liberals, priding themselves as patriots, are apt to be idolaters, worshipping statutory injustice with fatuous awe so long as it is not directly related to religious dogma. It does seem time they should tire of carelessly casting stones at Jehovah and for an interval turn their attention to things more immediate, to wrongs that cry insistently the urgent need for reform.

To my sense of justice no form of oppression appeals more strongly than that of sex tyranny. Yet it has the sanction of law and the forcible support of organized authority. A particular atrocious example of such outrage was reported in the Cincinnati papers a few days ago. A Covington man had abused his wife with unusual cruelty and driven her from home with a pistol. She obtained employment in Cincinnati. Her husband learned of her whereabouts and asked the police to arrest her. A policeman accompanied him to the fugitive's room. There the sight of the wife threw the husband into a violent temper, and before a word had been spoken he attempted to seize her by the throat. She tried to defend herself with a heavy whip, but the policeman disarmed her. The pair were then taken to police headquarters. There the woman refused to have anything further to do with her husband. She was given the alternative of going with him or being locked up.

Here is an instance where, whatever the causes of the original trouble, the man is the sole offender, drives the woman from her door with murderous menace. Sensibly and courageously—and peaceably—she seizes and secures a means of support, and no aid from the unfortunates who should be her natural protectors.

All she asks is to be left alone. But the man, seized with a new whim of tyranny, desires the woman's return to the place whence he had driven her. He appeals to the authorities, and they lend him aid in his brutal purpose. Then he commits a breach of the peace, attempting assault and battery. The woman defends herself, whereupon the strong arm of the law interferes and protects the man. Then the law compels the woman to leave the work that affords her a livelihood and comparative independence and to return to the home she had involuntarily left, where existence for her must be an endless round of dread and indignities and violence. The woman becomes an innocent victim of the law in the making of which she has no voice, while the man goes unpunished for an open violation of the law.

Civilization is more brutal than barbarism. Among our primeval progenitors woman was subordinate only because of her physical inferiority. If she could successfully contend with man she need not submit. The prerogative of personal defense was conceded her. It might not make right, at least it made conditions. Then the issue depended upon individual prowess. Today the arbiter is organized force. The first was cruelly unequal. The last—but the limitations of language make impossible its correct characterization. When woman is denied the right to defend her person, society can find no further depths of degradation.

Stop railing against religion long enough to snipe the infinite injustice practiced against the mothers of men. Open your columns without reservation to the reforms at hand, giving place to the protests of the champions of women's cause. Let Mrs. Henry and Mrs. Closz write words of rebuke and make definite demands that shall stifle and blast like the seven-fold curse.

And you, Brother Moore, voice your own condemnation with all the virility of your burly and bewhiskered manhood.

The archaic idea of sex superiority is as much a superstition as is the absurd doctrine of vicarious atonement. Slavery of sex is a barbarism that parallels slavery of race. Indeed the records of black servitude in the South can furnish no incident more revolting than this Covington case. Whatever seeming superiority may exist depends entirely upon physical domination. When mind and not muscle, shall rule the world, then will women come into her sovereign estate of equal rights.

But woman must blame herself largely for her servile condition. Slaves are such only because they submit. Woman has secret liking for servitude, a sentiment that has resulted from continued vassalage. She has been taught to caress her chains. Her bonds, she is told, are blessed and holy. So she kisses her sanctified shackles, and reproaches those who seek her release. She must be educated out of this error; and for sal-

vation she must look to members of her own sex.

This is a period of pretense. We boast of an enlightenment that is not in evidence. We prate of a civilization that is a theory and not a condition. We pride ourselves on an equality that does not exist. We have much to say about justice that is nothing more substantial than a sentiment. We preach freedom while placing manacles on the limbs of other men. We call this a "land of liberty" what time we put innocence into prison. Were I to write of sex emancipation along larger lines, dealing with its broad fundamentals, and this paper were to print what I wrote, the editor would be invited against to partake of state hospitality at federal expense.

All remedies strike at the root of the malady. Emancipate femininity and you liberate all humanity. A free woman is a more effective agent for the promotion of rationality than all the protests you can project against the church's entrenched intolerance.

WALTER HURT.

A POLICY WRITTEN
FOR THE BLADE.

George Ohnstein, the suppressed street orator of Cincinnati is now an agent for the Western Southern Insurance Co., and is making a success of his work. He succeeded in inducing a Cincinnati who is an enthusiastic admirer of Mr. Moore, to take out a policy of \$250.00 making the Blue Grass Blade the beneficiary. He expects to write more policies of this character—an act which should be emulated by others. This is a good method to insure the perpetuation of Liberal Journals.

BENT IN PRAYER

WHEN TOUCHED BY THE ICY
FINGER OF DEATH.

End Came to Mrs. Mathivet At Age
of Ninety-nine After Twenty-
two of Preparation.

Chicago, Nov. 12.—After twenty-two years spent in preparing for her death by leading an existence of seclusion from the world, a woman, almost a centenarian, died as she knelt in prayer at the Academy of Our Lady, Ninety-fifth and Throop streets.

Comment.—The above heading and beginning of the article from the Courier Journal, cases like that ought to warn people against the danger of praying, if that old lady had not spent so much time praying she would probably have lived to be 100 years old.

GEN. GENTRY AND THE
JACK RABBITS

Gen. Gentry is one of my rich farmer neighbors. There is nothing stingy about him, and he has done more for the entertainment of the neighborhood than anybody in it, especially for the young people.

But General Gentry, unfortunately is a Christian, and of the Presbyterian brand. He believes in John Calvin, who burned his brother Christian, Michael Servetus, at the stake, and the General believes in the New Testament, which has not in it, from beginning to end, a word of sympathy for any animal, and Jesus Christ probably put five fish on the fire and roasted them to eat.

Buddhism has more sympathy for animals than Christianity has for men, women and children.

For some years Gen. Gentry has been importing Jack rabbits here and running and killing them with dogs before immense crowds of people, children being specially invited, on the beautiful grounds of the Lexington race track. I have never seen one of the general's rabbit chases, but, for years, the accounts of the dogs mauling the bodies of the poor creatures for the delectation, of biped fools and brutes, and innocent children, thus trained by regular kindergarten process into the murderous Christian villains that disgrace our country, has excited my indignation almost beyond bounds.

In the Spanish bull fights that have scandalized the world for centuries, there is at least the consolation that sometimes the bull manages to kill the cowardly devils that persecute them to death by slow torture. But in the Jack Rabbit "sport" of General Gentry there was no ground to hope that, by some means, some of the persecutors of the rabbits might be brought to grief.

Public sentiment has, however, flung a turned against Gen. Gentry's rabbit torture, until if he has not sense enough to quit it of his own accord, I am going to apply to the courts to restrain him under the law against cruelty to animals.

With the most popular preacher in Lexington, Dean Lee, the Episcopalian giving his money and his moral (?) support to the race course, it will yet be some years probably before infidelity can civilize Christianity beyond the horse racing point, but with the same Lexington newspapers now blasting Gen. Gentry about the rabbit races, that recently applauded him because he has money, it is much easier to stop the horse racing before long.

The most immoral thing that I have ever known Indiana to be guilty of is that some of the half-baked ones take part with the Christian horse races.

THE LEXINGTON CONGRESS

PLEASE SEND IN YOUR NAMES
SAYING YOU WILL BE THERE
IF YOU POSSIBLY CAN

I hope it will be thoroughly understood that the Congress of the National Liberal Party, at Lexington, January 23, 24, 25, 1903, is not solely for those who are members of the National Liberal Party, or even exclusively for those who are religiously heretical, but for any and all who are opposed to any alliance between Church and State.

Of course we want all to become members of the organization, and, of course, only such, unless there is a suspension of the rules, can take part in the discussions on the floor, but the invitation is to all who will honor us with their presence.

I would be glad if all who may expect to come would notify the Blade.

CONFIRMING WHAT I SAID

In writing about Winn's Firebrand, the anarchistic paper, I quoted passages from it to show that it was a thoroughly Christian paper, and then remarked that when the next ruler was killed the Christian pulpit would thunder against anarchy as if anarchy were not a Christian institution.

Then, a few hours afterward, I picked up a paper and found an Associated Press dispatch that began thus:

Chicago, Nov. 10.—Conditions almost anarchistic prevail in the United States, according to John H. White, Episcopal Bishop of Northern Indiana. In a sermon at Grace Church yesterday he declared that the American people had forgotten their duties in a mad rush for wealth and fame.

Rev. White is simply deploring the working of his own religion.

Jesus Christ said, (Luke 16, 9), "And I say unto you make unto yourselves friends of the mammon of unrighteousness."

I never saw an infidel anarchist paper in my life; nobody can send me any anarchist paper that has an infidel expression in it, and the "mad rush for wealth" is just what Jesus told his disciples they must make.

MRS. STANTON'S VIEWS
OF THE BIBLE

To the Editor of the Evening Post:—Sir:—In view of the recent judicial decision that the Bible shall not be read in the public schools of Nebraska, I suggest that inasmuch as the Bible degrades women, and innumerable passages teach her absolute subjection to man in all relations in the State, the Church, the home, and the whole world of work, it is to her interest that the Bible, in its present form, should be taken from the schools, and from the rising generation of boys, as it teaches lessons of disrespect for the mothers of the race. Or else to get out an expurgated edition of the Book, putting in one volume all the grand declarations, the moral lessons, poetry, science, and philosophy, and in another all the Christian mythologies, for those who would value its ancient literature. The first would then be fit to place in the hands of the rising generation.

ELIZABETH Cady Stanton.
New York, Oct. 10.

CONGRESS OF THE
NATIONAL LIBERAL PARTY.

The date for the time of the Congress of the National Liberal Party, at Lexington, Ky.—Jan. 23, 24, 25, 1903—will soon roll around, and it is very desirable to get some idea, as early as possible, of how many we are going to have there, and I hope all persons who expect to be there will notify me so that I may give the information through the Blade.

Of course every meeting of our organization is important, but it seems to me that the coming one in Lexington is more than ordinarily so, from the fact that it will be the first Congress of the kind ever held on Southern soil.

I have never yet seen one of these meetings that was not exceedingly enjoyable. Of course we want any body and every body to come who wants to do so, whether they are members of the N. L. P. or not. Our purpose is to contend for the separation of church and state as Washington, Grant and Garfield said we must do.

ANOTHER ORIENTAL ORDER.

Versailles, Ky., Nov. 16, 1902.
To Editor Moore:
As my friend, Harriet M. Closz, has placed her orders with you for relics, she wishes you to bring her from the Holy Land. I hope after you have secured all she desires, that you will attend to this one little commission for me. I earnestly desire that you bring me a sprout from the Tree of Knowledge. I particularly request that you cut me the healthiest and most vigorous scion you can find, and I wish to plant it, and raise a yearling crop of apples, to distribute among women who greatly need this enlightening variety. Respectfully yours,
JOSEPHINE K. HENRY.

Charles L. Moore
Editor

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"THE DAMNED STUFF CALLED
ALCOHOL.

I believe that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it.

I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it.

I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime.

All you have to do is to think of the death—of the suicides of the insanity, of the poverty of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius who have wrecked; of the millions who have struggled with imaginary serpents produced by this devilish thing.

And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.

ROBERT G. INGERSOLL.

"Keep Church and State forever separate."—Grant.

"In no sense whatsoever is this government founded upon the Christian religion."—Washington.

"The divorce between Church and State should be absolute."—Garfield.

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